1:Stanford U. S-4, 5 1956 AF14 Central China AF14

varying degrees of wealth of the bureaucratic, agricultural, artisan, or commercial classes. When recruited by the government to study at the imperial academies, scholars were protégés of the government, and were regarded as potential bureaucrats even if they were engaged only in the compilation of historical documents. Certainly the majority of those who devoted their full time to study considered themselves potential bureaucrats. To those who did not cherish the dream of becoming bureaucrats and who had other economic means, education was only an additional sign of their prestige.

The road to status and wealth through education and government service was often bypassed in time of chaos; military skills would enable individuals to obtain high positions in the bureaucracy. But military men seldom won social esteem until they had become cultivated, and such esteem generally accrued to their children, who were given the opportunity by reason of the parents' wealth to acquire learning under the tutelage of well-known scholars.

C. Social Organizations

Social organizations which had no basis in kinship were not recognized as approved parts of the social hierarchy or as approved means for gaining social prominences. However, they would help to supplement relationships which the social order might neglect. The sucess of organizations of this sort served as a disintegrating influence on the existing social system. Most

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

of the traditional non-kin social organizations had an economic motivation.

In rural areas, organizations such as the Red Spear Society (Hung-ch'iang Hui) and the Mutual Protection Society (Lien-ya Hui) existed for the protection of the inhabitants against roving bandits. These voluntary associations arose in areas where the government failed to maintain order and peace, and their organization cut across class and occupational lines. When landlords were forced to move into towns during periods of disorder, peasants and tenants would become so powerful that at times they defied the landlords' demand for exorbitant rents.

Among the artisans and workers in China there were for generations both craft builds (hongs) and regional guilds (pongs). As in Europe, these guilds were not intended to serve the interests of workers as a class, but to promote the crafts and guard their monopoly and secrets. Both employers and employees were members, but the employers usually dominated the guilds' activities. [5]

Another kind of association existed to serve travelers, who were usually merchants, in

5. Nym Wales, The Chinese Labor Movement, New York, The John Day Co., 1945, p. 7.